

JANUARY

FEBRUARY

1956

WORLD'S  
STUDENT  
CHRISTIAN  
FEDERATION

FEDERATION

NEWS

HOLD  
PACIFIC SCHOOL  
OF RELIGION

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My dear readers,

THIS is a very important occasion. We are saying goodbye to the *Federation News Sheet*. It has taken many different forms (my Asian friends would say avatars) since it first appeared as a "broadsheet" in February, 1921. It underwent its most complete metamorphosis six years ago when it became a small illustrated magazine, but the Executive Committee has decided that this did not go far enough and that more radical steps should be taken, among them a change of name. We are dropping the word *Sheet*, which had become meaningless, and welcome the birth of *Federation News*. We are also abandoning our traditional blue, and in order to please everyone, we shall use an immense variety of colours! We hope that the *Federation News Sheet* — excuse me, *Federation News*! — will be youthful, vigorous, and, above all, a real channel for exchange among all members of the Federation.

\* \* \*

I imagine that very few of you remember the sentence in my letter to you in the *News Sheet* after the Federation Executive Committee at Monmouth, USA, in 1954, in which I spoke of the plan for new quotas for national delegations to the Federation General Committee. When the General Committee meets in August, 1956, at Tutzing, Germany, one of its major tasks will be to survey the situation of all national Movements related to the Federation (either through affiliation or in a more informal way), and, on the basis of this review, both to redistribute places at the General Committee among the national Movements and to change the status of some Movements which are not now affiliated to the WSCF. These two functions may seem trivial, but as a matter of fact they are perhaps the most essential responsibility of the General Committee.

In revising Movement quotas the General Committee will recognize which Movements are most capable of contributing to the total life of the Federation, which are carrying on most actively their missionary and intellectual responsibility, and, above all, will give the possibility of being heard to new countries and areas. The Executive Committee at Monmouth, having considered the present situation, felt that the quotas of national Movements in the General Committee no longer reflect fairly the membership of the Federation. It is interesting to note that the plan for reallocation of delegates provides for three equal groups of

news

LETTER



Movements: the English-speaking world, including the British Commonwealth and the United States, continental Europe, and what might be called, as in the political world, the Asian-African bloc. Latin America is seen as a fourth group, which is much smaller at the present time, but the Executive Committee expressed its conviction that the Federation structure and life should move rapidly towards a situation in which Latin American Movements would have about the same representation in the General Committee as the other three groups.

All this is extraordinarily significant. Those of you who are interested in history, as I am, might look, as I did, at the quotas for the General Committee held in 1932. You would find 38 European delegates, 29 from the English-speaking world, 24 from Asia and Africa, and no-one from Latin America. Going back even further to 1926, the voting delegates included 22 from the English-speaking world, 19 from continental Europe, and only 13 from Asia and Africa. What has happened since, as I have already told you on many occasions, is that the Federation has grown into a much more truly universal organization. Its membership is now nearly world wide, with Student Christian Movements at work in 56 countries, and in this world-wide fellowship the voices from the lands of the younger churches speak much louder than ever before. Of the eight Officers of the Federation, two are from Asia, the Chairman and the Associate General Secretary. It is significant that more than half of the Federation budget is devoted to direct help to SCM work in Asia, Africa and Latin America, and that of the five regular Federation Secretaries one is permanently based in Asia, another in Latin America. More than anything else, I think the Federation owes to these younger Movements the strong emphasis now put on Christian evangelism.

But the General Committee will not only embody in its rules these changes which have occurred in the face of the Federation, but will also look towards its future development. When it decides to recognize as Affiliated or Corresponding Movements some which were formerly classified as Pioneering, it not only takes into account organizational changes, it not only recognizes that these Movements have achieved a more stable and fruitful life, it not only rejoices

*The first Federation  
News Sheet, 1921*

# THE FEDERATION NEWS SHEET

1921

**Members:**  
Australia, Belgium, Brazil, Canada, China, Denmark, France, Germany, Greece, India, Italy, Japan, Korea, Mexico, Netherlands, Norway, Poland, Portugal, Rumania, Sweden, Switzerland, United States, USSR, Yugoslavia.

...the first year of the Federation's life...  
...the first year of the Federation's life...  
...the first year of the Federation's life...

**CANADA**  
...the first year of the Federation's life...  
...the first year of the Federation's life...  
...the first year of the Federation's life...

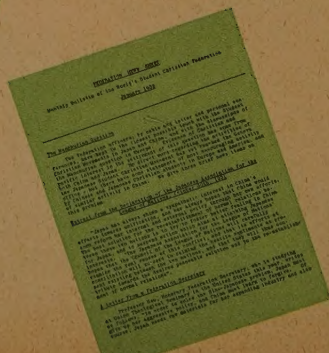
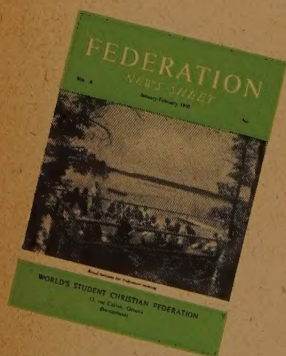
**ETHIOPIA**  
...the first year of the Federation's life...  
...the first year of the Federation's life...  
...the first year of the Federation's life...



in the growth of the Federation, but it also commits the Federation to new service. It is one of the major spiritual responsibilities of the General Committee to define the fields in which Federation assistance is needed. This assistance may take several forms: some young Movements will need financial help, or personnel; many SCMs will need Federation visits; in an area which is growing rapidly the time may perhaps come for a series of leadership training courses, or regional conferences on Bible study, or for theological students. The General Committee will, as I said in my last News Letter, have to define Federation strategy (how ambitious that word looks for such a small and fluid organization as the Federation!) by determining the next steps in our geographic expansion, and particularly by determining if the Federation can carry on simultaneously a program of assistance to young Movements in Southeast Asia, to the many pioneering groups in Latin America, to the three Movements in West Africa, and to other parts of Africa and to the Middle East. I am not thinking so much here as I did in my previous News Letter of the financial question, but rather of the spiritual responsibility. I am doing so because this issue of *Federation News* aims to provide information and background for the different groups which will celebrate the Universal Day of Prayer for Students on February 19. It seems to me appropriate that we should all remember that the growth of our Federation calls, among other things, for prayer: a prayer of thanksgiving for the great joy God has given us in new friends and fellow workers in different parts of the world, a prayer of intercession for all those who are in need of support of whatever kind, and also a prayer of supplication that God may make us worthy of the gift and responsibility He has given us through these new members in our fellowship.

With my best greetings,

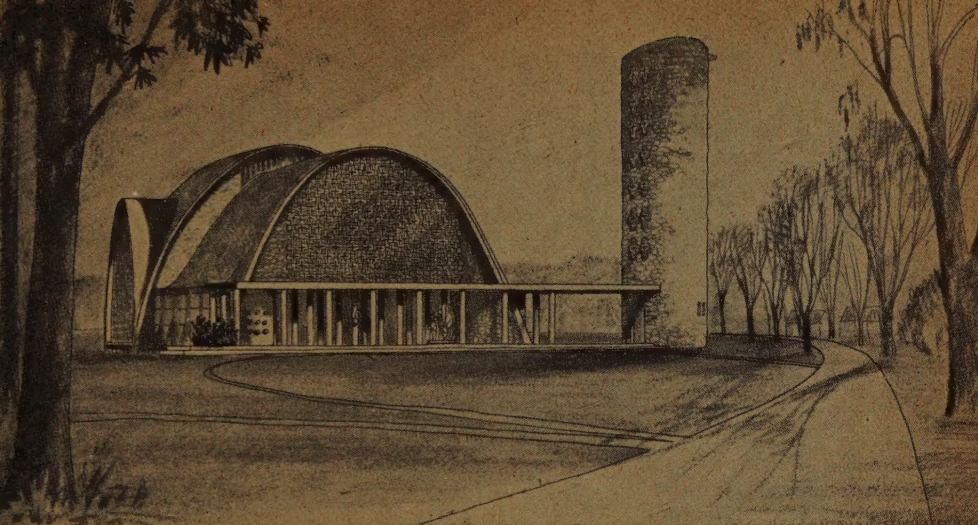
Yours ever,  
PHILIPPE MAURY.



*The new News Sheet, 1950*

*The mimeographed Federation News Sheet, 1932*





*University College Chapel, Ibadan, Nigeria*

## MOVEMENT IN WEST AFRICA

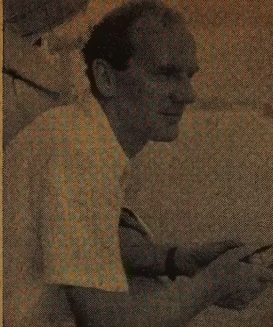
DAVID HEAD

Travelling Secretary, West African SCMs

**E***pur si muove.* "Nevertheless it does move." These traditional words of Galileo might well be written over our SCM work in West Africa. There are times when we are particularly aware of the problems and disappointments, lack of reliable leadership and financial resources, the quick-flaring and quick-fading light of enthusiasm, the knack things have of always being more complicated than one would imagine possible. . . ! Nevertheless, we are a Movement in movement, and there are times when one looks in astonishment at the generosity in time and money of our members and helpers, the prudent energy of our voluntary leaders — both students and Senior Friends — the stimulus of conferences and the steady work of branches.

During the past year, the Sierra Leone SCM has again held its annual conference. The theme was "Living as a Christian" — in my personal life, with my friends and neighbours, in the Church, as a Christian citizen, as a citizen of the world. The last talk (specially acclaimed) was given by the YMCA secretary. For the first time the Movement has an African (lady) President. The schools branches in Freetown are active, especially in joint meetings. The up-country branches are isolated, and have more difficulties, but they "do move". The branch at Fourah Bay College (linked with the University of Durham) is trying to develop its own unique SCM study activities as preparation for a livelier evangelism.





*David Head*

The Gold Coast SCM has been subject to growing pains, but its leaders are carrying out a program of advance, and the first national conference for some years was held in January. Students from University College and teacher training colleges met to consider the life of the Church and its part in the emergence of a new nation. The appeal has gone out to the Federation for financial help to appoint a full-time SCM Secretary — a most urgent and pressing need. Given this help, the Movement will aim to become self-supporting in three

years ! It has the firm backing of the Christian Council, and it is hoped that a young African leader will be available to do this job.

There has been a good deal of motion in the Nigerian SCM in past months. With ninety branches at work, there are still great opportunities for expansion, given the local leaders. Honorary Field Secretaries are helping the members in each locality, and Senior Friends Secretaries are bringing senior people much more into the life of the Movement. In Lagos, a Senior Friends group meets monthly to study St. Mark's Gospel, and is writing a study outline for the SCM. Conferences for teachers are being planned for this year — movement in a new direction.

During 1955, two full-scale regional conferences were held, a schools conference, local rallies and day conferences, and training week ends. Student leadership at the centre is strong, prepared for hard work, and full of ideas for development. A newly-formed Student Fellowship on the lines of the IFES has given us much food for thought, and conversations continue. The University College branch (with 240 members) is giving a strong lead to the life of the Movement, with fourteen study groups in action, and a high quality monthly magazine. There is also very good work being done in the Nigerian College of Technology at Ibadan and Zaria. In the Movement as a whole there is a growing stress on study and evangelism.

All these territories are politically awake. Two of them may well attain self-government this year, which is being called "a year of destiny". A much stronger lead by the churches is needed, a prophetic declaration of the sovereign love of God, a clearer demonstration of our unity in Christ, a showing forth of moral integrity and genuine good will to all : all this, in countries where the Baals of wealth, power, prestige and personal advantage are jealous for worshippers. We in the SCM have been greatly challenged by the questions asked by the Federation in preparation for the General Committee this year. At present, the visit of Valdo Galland is eagerly awaited. The Federation has made possible a consultation on student work with representatives from every territory from Sierra Leone to the French Cameroons. We shall meet in March, and hear the word of God to go forward.

So we move. But without the burning flame and driving force of the Holy Spirit, our movement is eccentric and strange to the advancing purposes of God. Brethren, pray for us.



# "THE CLIMAX OF OUR WORK"

*Extracts from a letter of Elisabeth Adler, Travelling Secretary  
of the German Studentengemeinde, Eastern Branch :*

I WANT to tell you about our summer conferences. We had quite a series of them, so that we began to be frightened ourselves and wondered whether we could really do it. After all, each of the conferences and meeting had to be a good one, so that the students who had been looking forward to them could really profit by them.

First there was our summer conference, held again at Wittenberg. There were about 110 participants, of which 24 were from Western Germany. Without the participation of these West German students the meeting might easily have been poor and less interesting. The participants from the DDR were, so to speak, "infantry"; most of the leading people from the different student groups had been sent to meetings with their West German *Patengemeinden* (sponsoring student groups), or had gone to work camps or to other less common events. But we were not sorry, because it is precisely for the ordinary members of the congregation that we want to exist and to have something to say. The theme, "Christ For Us", with three speeches, "Christ in the Witness of the Gospel", "Christ in the World *post Christum*" and "The Reality of the Coming Christ", was, as is the custom in our summer conferences, daringly central. A leader of a church youth group asked us whether we dared make such a theme the centre of a conference without any attractive additions. And we must admit that, although the students were interested in these very theological questions, some of the discussion was above their level of comprehension. The Bible studies in groups were probably, for many, the most important part. The working groups, in which we discussed truth in science, in humanities and in the denominations, were not fully successful. These problems were absolutely new for the students; they simply had never before asked themselves the question of what is truth. But it was a success in that now once they have asked this question in relation to their own studies and started to think about it, even if the commissions themselves had no immediate result. Naturally there were also some other enjoyable events in the conference: singing, a very successful social evening, a humorous evening on literature, etc. On the last day, a Sunday, we celebrated Holy Communion together; Pastor Bassarak, Travelling Secretary of the German *Studentengemeinde*, Eastern Branch, preached a forceful sermon on the false prophets, whom we found all of a sudden to be ourselves.

We had invited several ecumenical guests to a meeting of last semester's student leaders (*Vertrauensstudenten*), and in order to make the most of their stay, we had invited them to come a few days early to a very open meeting with some of the old *Vertrauensstudenten*. The main value of the meeting was that people were able to come to know one another, since the group was small.





Such advertising kiosks may be seen on many streets in East and West Germany, with Bible passages side by side with commercial posters



For many of the participants from Eastern Germany, this was their first opportunity to meet face to face with a foreigner and actually to speak to him. So this was certainly a great event for them. It was also easier for the foreigners to assimilate themselves in the larger meeting after having become acquainted with us and our way of thinking during the smaller working meeting.

At the larger conference of *Vertrauensstudenten*, which had as its theme "Meeting the World", we first over-interpreted the relatively quiet attitude of the students. We thought it was a characteristic of the student generation of today, that they are simply incapable of openness, have no interests, no need for communication and have been dulled by the life in our area. Probably we misjudged them. Rather, they were exhausted after the long semester, the exams, and the practical training in their specific fields of study; they were, as one of our student counsellors said afterwards, like sportsmen, hot and tired, just dressing, who in between, when they have slipped on one shoe, sit down a little to rest. The conference for *Vertrauensstudenten* for the coming semester, on the other hand, could be compared with sportsmen changing before a game, into which they put all their hopes and expectations, and in which they want to use all their strength.

The German-Dutch meeting at Haus Villigst had as its theme "The Freedom of God's Children". We had had a similar meeting the year before, and at the end of this meeting we realized that it had been different, and probably not quite as good. On the whole, however, one can say that meetings between two groups of students with different backgrounds are very fruitful; they can increase the ability, the readiness to see, hear and understand other people. I must say that I myself was much more open to all that happened during the following conferences in Berlin after having been to Villigst. And I don't think that it was just a question of romanticism, that the Dutch were curious to see what happens behind the "Iron Curtain", and that they listened sympathetically to our experiences, and started to glorify the courage of faith alive among us in the DDR. No, it was certainly not like that. I think it was a very sober meeting, where we spoke frankly. And the fact that our group may not have been very representative reduced the possibility for illusions about Christian life in the DDR.

Another major event was the teachers' conference in Berlin. Teachers, in their particularly difficult situation, are most grateful to be able to speak to colleagues who are Christians and to hear something from the other part of the world. This was possible because we had with us some Dutch and West German teachers. The Dutch participants were very prominent people: school inspectors, directors and others of similar rank, and we felt a little inferior with our teachers from primary and secondary schools, our religious teachers and teachers from church training colleges. But it was touching to see how the Dutch tried to understand our situation, and how, through their rich experience, they helped the teachers from the DDR to understand their situation better and to face more clearly the aim of education which a Christian can have. The main point of our discussion was the aim and purpose of education. We had heard in a report from Western Germany that the purpose of education is laid down in the constitution, and we confronted this with the



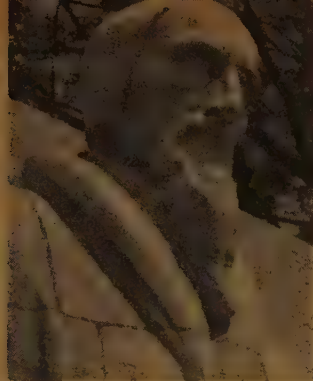
formulation of the DDR. Then we asked whether such formulations could exist at all for a Christian teacher. A Christian teacher should know that he cannot have some ideal in mind when he educates a man, but that he must see him without illusions as a sinner, and, at the same time, as one who is saved by God. A Dutch pastor led the Bible studies. This meant a great deal to many of the participants since what they needed most was a personal strengthening of their faith. Pastor Bassarak spoke on the theme "Christian Existence in Marxist Surroundings", and showed that the freedom of the Christian does not depend on his situation and cannot be limited by any particular situation. The Dutch were deeply impressed by this speech. I think we should repeat such meetings, although we really do not have enough strength to organize meetings for graduates and people working in an academic profession.

The next conference was the one for new *Vertrauensstudenten*. Almost all of them had come. We knew that this meeting simply had to be a good one because so much of the work of the next semester depends on it. We had tried to prepare it as thoroughly as possible. Pastor Bassarak and our new *Obmann* (student representative at headquarters) had drafted a written working-paper which was given to each. It gave information about many different things: functions in the SCM, forms of life in the congregation, history of the *Studentengemeinde*, the WSCF, cooperation with graduate students and with the Evangelical Academies, work camps, publications, etc. It also included the constitution of the *Studentengemeinde*, the instructions for student pastors, the list of student pastors in the DDR, etc.

I think the most important part of the preparatory work for the next semester was done in the Bible study groups. We discussed texts on the theme "Prayer". The discussions following the addresses on "The Activity of Man and the Initiative of God" and "Freedom, Challenge and Reality" were very animated, and everyone participated. We simply had to revise our opinion that students of today are silent and lack interest. We had before us a lively and interested group, who were prepared to think about burning issues and to discuss them. Naturally, we were very happy about this. During the course of the conference we talked about the difficulties of being a student today, about the question whether the *Studentengemeinde* should adopt a new form of life, about the problem of true fellowship in the *Studentengemeinde*, and about the possibility for the *Vertrauensstudent* to have personal contact with the other students. In the course of this discussion many questions of personal faith were brought up. Variety in the program was introduced by a discussion on the problem "What is 'Kitsch'?" ('Kitsch' is an untranslatable German word for the vulgar, tasteless and untrue in art), about which opinions differed violently.

Conferences are for us at headquarters the climax of our work. We have to give freely of ourselves intellectually and spiritually. On the other hand, these are our opportunities for close contact with students and for real insight into the life and thinking of the students of today.





*John Calvin, from the  
Reformation Monument  
in Geneva, Switzerland*

## PRAYER FOR STUDENTS BY JOHN CALVIN

**O** LORD, Who art the source of all wisdom and of  
all knowledge, since it is Thy pleasure to give me in my  
youth such an education as will help me to live a holy and  
a good life, do Thou at the same time illuminate my mind  
so that I may understand the teaching that will be given  
to me, strengthen my memory so that I may retain accurately  
what I have learned, and fill my heart with the desire  
to make good progress, that thus I lose not the opportunity  
of learning which Thou dost offer me today. For this purpose,  
O God, give me Thy Spirit, the Spirit of understanding  
and truth, of discernment and wisdom, which will enable  
me to profit from, and not to render useless, the trouble  
which is being taken to teach me. Grant also, O God,  
that whatever study I undertake I may carry through to its  
true end, which is to know Thee in Thy Son Jesus Christ, that  
I may be assured of Thy grace and serve Thee faithfully.

And since Thou dost promise to enlighten with Thy wisdom  
and Thy knowledge the lowly and the humble of upright  
heart, while Thou dost cast down the proud so that they are  
lost in the vanity of their own reasoning, I ask Thee, O my  
God, to create in me such true humility as shall make me  
docile and obedient to Thyself first of all, but also to those  
whom Thou hast, appointed to teach me. And at the same  
time so dispose my heart that having renounced all its evil  
desires it shall search for Thee ardently, and my sole purpose,  
O God, be to prepare myself henceforward to serve Thee  
in the vocation to which it shall please Thee to call me.

Amen.



“Ask, and you will receive,  
that your joy may be full”

Sunday, February 19, 1956

**I**N THIS year, 1956, as for many years past, the World's Student Christian Federation calls all members of the Body of Christ to pray for students. We ask not only students to pray for each other and for their fellow students; nor do we ask the churches to pray only for Christian students. We desire the whole Church to pray for all students. Seasonal variations and differences in the academic year in the two hemispheres oblige us to have a double celebration of the World Day of Prayer for Students. But, whenever it is celebrated, all Christians, united by the Spirit of the Lord Jesus Christ, Who transcends time and space, are invited to take part in this act of intercession which we hold to be of special importance.

**I**T SEEMS to us beyond doubt that the Church as a whole is at the present time undergoing a renewal of its missionary conscience. Today there is much talk about evangelism, not only in the churches of what are called “mission lands”, but also in the churches of countries in which Christian influence has for long been paramount. But it is not nearly so clear that we are everywhere aware of an essential element in the Church's task of evangelism: what may be called “community evangelism”. It is not enough to announce the Good News to individual people. Many of them live in situations which close their ears against what is said to them by Christians. So the Gospel must at the same time be set forth in a way which transforms these situations. To put this in a concrete way, it means that Christians who hold key positions must carry out their professional duties in a Christian way, and that we must desire fervently that more Christians should be involved in the social and political life of our countries. Our Lord's command, “Pray the Lord of the harvest that he may send forth labourers into his harvest”, is far from referring only to ministers and missionaries; every Christian is a harvester, and especially those who, by virtue of their position, may be able to change the atmosphere of a group so that the Gospel may be heard in it with clarity and power.

**C**HRISTIAN students have the task not only of preparing themselves to hold an influential position in society, but also, and above all, to work in their professions in a Christian way. They also have a particular responsibility to speak the Gospel to their fellows, in the hope that the Lord of the harvest will bring forth other labourers, for the “harvest is plentiful”. They have a great responsibility, and that is why they stand specially in need of the intercession of the whole Church, for themselves, and for students in general. Intercession for non-Christian students is a means by which God prepares the ground from which Christian students may bring a harvest.



# THE OBSERVANCE OF THE UNIVERSAL DAY OF PRAYER FOR STUDENTS

SO LET us pray, students as well as all the other members of the Church of Jesus Christ. Let us pray for all students. Let us intercede for Christian students : for those whose faith has been shaken by the study of human knowledge ; for those whose spiritual life is stifled by the manifold activities of student life ; for those who are imprisoned within their personal problems ; for those who are discouraged by the too-human aspects of church bodies ; for those who suffer from not knowing how to witness to their faith. Let us ask God to renew in them all the vision of the Lordship of Jesus Christ, that, under the guidance of the living Christ, they may find whatever new means are necessary to enable them really to communicate the Gospel to their fellows. May they be obedient ! In our time we are all deeply concerned for the showing forth of the unity of the Body of Christ ; we suffer because of the divisions of the Church ; these divisions are sometimes more obvious within the university ; they weaken the witness of Christian students. There can be no genuine showing forth of the unity of the Church of Jesus Christ without obedience. May God grant that Christian students be obedient in their several situations, and proclaim the Gospel in contemporary language, that it may thus be granted to them to put a seal on their witness by living the life of a genuine Christian community at the heart of the university.

LET us intercede for all other students : for those who have never heard of Jesus Christ and for those who, having heard of Him, have not been illumined by the light of faith ; let us ask God that they may be honest in their studies and that they may thus be led to understand that "the fear of the Lord is the beginning of wisdom", that in this fear they may receive the revelation of Jesus Christ ; let us ask that their material difficulties — illness, poverty, separation from their homelands, isolation — may be removed, if they are a stumbling block in the way of their acceptance of the Gospel. May God work within their hearts so that the seed of the proclamation of the Gospel may bring forth much fruit. May there be many who become labourers in the divine harvest.

THIS is the desire of Jesus Christ, and this is why He gives us the command, "Ask". He is powerful, and that is why He gives us the promise, "You will receive". He knows, too, that in true prayer — asking because we trust in Him — it will be given to us to experience His power and His mercy, and thus to know perfect joy. If our intercession is sincere, it will lead us into the certainty that Jesus Christ has overcome the world, into joy and into the expression of our thankfulness. So, in addition, the call to prayer is for us all a gift of God's grace. Let us accept the call for the good of all students, for the work of evangelism among them and for the confirmation of our own faith in Jesus Christ.

# SCMs

## IN SOUTHEAST ASIA

T. V. PHILIP

SINCE the last Day of Prayer, many events have taken place in the countries of Southeast Asia which are of significance for the life of the WSCF and of the SCMs in this area. The political, social and religious situation is fast changing, and the Church in general and the SCM in particular are thinking of their mission in these new circumstances.

The student population in Southeast Asia is growing rapidly. Gadjah Mada University in Djogjakarta, Indonesia, had 3,260 students in 1951 — now it has more than 7,000. But here and elsewhere facilities for study — buildings, laboratories, libraries, hostels and staff — are very inadequate. Students in some Indonesian universities do not know when they will be able to finish their studies, because they are constantly being held up by a shortage of professors and other essentials for study. Sometimes they have to wait indefinitely for a turn in the laboratory. There is great perplexity in the minds of the students as they face these difficulties, and there is a danger that some of them will be driven to self-pity.

In some places the membership of the SCM has also grown very rapidly: the Djakarta branch in Indonesia has 750 members. To minister effectively to this increasing student population, more personnel and resources are needed. In Burma and Singapore new student Christian centres were opened at the beginning of 1955. At Hong Kong prospects for a new centre are bright. SCMs in Pakistan, Burma and Malaya are seriously considering appointing full-time General Secretaries. A consultation has been held at Bangkok to discuss the possibility of organizing an SCM there.

In Asia students are becoming more and more concerned with and involved in politics. The Asian-African conference has taken place, and many Christian students are asking themselves: as Asians, what should be our attitude to this new Asian nationalism? What is the responsibility of the Christian in building a new nation, and what is the best means of fulfilling it? Very recently representatives of some Asian student organizations met in Indonesia and decided to call next year an Asian-African student conference. Christian students are faced with the question: what is our place in such a conference? Many find it very difficult to make a decision: I could sense the serious tension and struggle in the minds of two students with whom I discussed this recently. Thank God they did not find it easy to make a choice. In the Christian life we must always



face these tensions if right and wise decisions are to be made, for the Gospel confronts and judges us in every moment of our life. Modern Asia is the battle-ground of many conflicting ideologies, of rival social and political systems struggling for power. Christian students feel keenly the absence of Chinese students from WSCF life. There is a need for more systematic education in the Christian faith and in the Christian responsibility in society. Many Asian SCMs are taking seriously this obligation to study, and Bible study, discussion groups and study conferences are regular features of their program. Yet more needs to be done along this line.

The great task of the SCM in Asia is student evangelism. The ancient religions of Hinduism, Buddhism and Islam are showing new vigour and confidence. As one Hindu leader has said : "After a long winter of some centuries, we are today in one of the creative periods of Hinduism... Leaders... are convinced that the times require, not a surrender of the basic principles of Hinduism, but a restatement of them with special reference to the needs of a more complex and mobile social order."

Non-Christian students take an active part in the life of some of the Asian SCMs. Last July, of forty-five students who attended a week-end conference at Bangkok, fifteen were non-Christians. At least some of the non-Christians are taking seriously the challenge of the Gospel. While in Burma I met two

*Buddhist temple on the campus of the University of Rangoon, Burma*



students, and who had come to know Christ through the fellowship of the SCM who were being prepared for baptism. In East Java I saw two newly-converted students working to organize an SCM branch there.

In Indonesia one of the two Muslim students who attended an SCM camp told me that Christianity and Islam are more or less the same: many stories in the Bible are also found in the Koran, and Muslims accept Jesus as one of the prophets. Some speak of the co-existence of religions. The great problem that Christians face in evangelism is how to preach Christ as Judge of other religions and Redeemer of all religious life. Can the SCMs fulfil this task? Many of them are trying to do so in their own humble way.

There are many student organizations in Southeast Asia; some students are members of three or four. Most of these organizations are moulded by the thought-patterns of national leaders or by current trends in student thinking. The SCMs in these countries have to remind themselves again and again of the Christian character of their Movement and of their unchangeable loyalty to the eternal truth of God in Christ.

About thirty-five theological students from Southeast Asian countries will attend the Theological Students' Conference which will be held by the WSCF in February at Bangkok to study the theme, "Theology in the Service of Evangelism". Is theology an end or a means? What is the central meaning of theology in relation to the life and work of the Church in the world? Is sound theological training a substitute for evangelistic passion? These are some of the questions in the minds of the students as they look towards the conference, and attend the smaller preparatory conferences or consultations being held by national Movements. India had its first Theological Students' Conference last April. A similar conference is being planned in Indonesia for December.

Just before the conference in Bangkok the national executives of the South-east Asian SCMs will meet together to discuss their work.

The theme of the next WSCF General Committee meeting, "Jesus Christ the Reconciler", is now being widely studied by SCMs in India, Burma, Bangkok, Singapore and Indonesia. At Singapore a group of students and another group of Senior Friends meet regularly for this purpose. In this area of stress and strain a message of peace and reconciliation is greatly needed. Many talk of peace and co-existence. But there is always the danger that the Christian message of reconciliation will be misunderstood as appeasement or syncretism. The question often asked in Asia is: "Can a divided Church preach the message of reconciliation to this part of the world which already has its own divisive tendencies?"

On this Day of Prayer, let us offer to God through Christ the life of Christian students the world over in the fellowship of the World's Student Christian Federation. All that we have done throughout the year and are now doing, all the corporate life in which our work is set, is to be offered to God in penitence and praise. Let us go out into the world, in union and communion with Christ, to serve Him there in our daily lives.



# HELP YOURSELF AND

# WUS

# WILL HELP YOU

BERNARD DUCRET

Associate General Secretary of WUS

IT IS now easier to make an objective evaluation of the General Assembly of World University Service, which took place at Helsinki in July, 1955, than it was on the spot. The press and the public, always on the look-out for sensational and spectacular news, highlighted the fact that this meeting was the scene of a confrontation between those who favoured and those who opposed the admission of the International Union of Students as a member of the WUS Assembly. It would be useless to deny that at Helsinki this difficult question did occupy a great deal of the delegates' time, or that it even came close to causing a split among the members of the Assembly. But an overemphasis on this aspect of the meeting tends to obscure the excellent work done, both in the symposium on "The Role of the University in Providing Leadership in Public Affairs" and in drawing up the Program of Action for 1955-56. On rereading the documents which came out of this meeting, one is struck by the high quality of the exchange of opinions, by the seriousness and sense of responsibility of most of the participants, and by their concern to pool — in spite of those things which might divide them — their knowledge, their experience and their good will, in the service of the university community.

Even though I am convinced that the tone of the debate on the relations between WUS and the IUS would have been different if each participant had been profoundly imbued with the principles and spirit of WUS, the fact that the organization has survived such a severe test, is in itself encouraging. It is proof of the validity of the common denominator which inspires so many people of such diverse outlooks to join forces and strive towards the same ideal. The resumption of activities and their encouraging development in many countries provides real grounds for hope, and I look towards the realization of the new Program of Action with confidence. We must not minimize the difficulties, but they must not lead us to repudiate the task which lies before us. In the last analysis the urgency of an obligation is not measured by the possibilities of success in meeting it, but by the values at stake.

For several years World University Service has been systematically strengthening its activities throughout the world. Projects which are to receive material aid are carefully chosen, and the help is continued until the result envisaged is attained. An effort has been made to concentrate on certain areas of the world and on certain types of projects, and what the organization thus loses in universality (note, however, that its activities already extend over more than forty countries of Southeast Asia, the Middle East, Africa, North America and Europe), it perhaps makes up for in effectiveness. Moreover, this material aid is paralleled by an ever-increasing effort to encourage greater mutual intellectual understanding. Year after year, the quality of the symposiums held during the General Assemblies has improved. As more is done in this realm, WUS will be able to express itself with increasing competence on some of the pressing problems of the contemporary university.

The action of WUS was also considerably strengthened by the organization during the meeting at Helsinki of four standing committees : Student Lodging and Living, Student Health, Educational Facilities and Equipment, and Individual and Emergency Aid. When it suggested the creation of these committees, the General Secretariat had in mind that they would make possible the continuation of the study of the various WUS activities throughout the year.

We hope also by this method to strengthen expert student contributions to our program and to enlist the increasingly active participation of university teachers in the work of the National Committees, as well as of that of the General Assembly. We therefore welcome the strengthening of our relations with such organizations as the International Association of Universities or the International Association of University Professors and Lecturers. Cooperation with the United Nations and certain of its Specialized Agencies will likewise be improved, and this will enable us to bring a more effective, and entirely unique, contribution to the realization of the high purposes to which they are committed. We might mention, as an example, the growing interest of the World Health Organization in our studies on problems of student health, and that of UNESCO in our new survey mentioned above.

The Program of Action outlines and explains all the proposed activities for the coming months : establishing new Health Services ; providing assistance for the development of others already initiated ; helping the fight against tuberculosis ; building hostels and giving aid to existing ones, combined with other efforts to improve student living conditions ; developing services and scholarship opportunities for refugee students, and promoting encounter between different African university communities. But these projects, vast as they may seem, are intended only as a means to strengthen action taken on the local and national levels. "Help yourself and WUS will help you." We can never emphasize sufficiently this concept of mutual aid, and we propose in the



*In a WUS clinic for tubercular students, the first of its kind in Japan, which is part of Inaba Noborito hospital in Tokyo*



course of the coming year to make use of every means at our disposal to give it concrete expression. The international program of WUS is not something which is added, more or less artificially, to local and national activities. It is much more a reflection of that growing awareness which characterizes the present hour — that the smallest activity within any university whatsoever, makes an indispensable contribution to the international community and to the common task.

This is why we cannot have, within WUS, countries which are considered exclusively as either “givers” or “receivers”: each one is called both to give and to receive. We must recognize that there is within modern man a sort of incipient nationalism which, without necessarily finding expression in politics, often gives him a false sense of perspective and creates in him a superiority complex which isolates him from the rest of the world. WUS does not escape this danger, but we rejoice that today more than ever before our work is inspired by two fundamental principles: cooperation and equality. It is this which makes it possible for different countries and civilizations to find mutual profit in the diversity and richness of their respective traditions. We need the help of each one if the international secretariat of WUS is to become more and more a genuine centre of information and of exchange of experience in the service of the university.

If we add to the contributions for the international program of WUS the expenditure on its National Committees, we have an annual total of more than 5,000,000 Swiss francs. This is certainly a considerable sum, and is evidence of the sacrificial spirit of unnumbered university members throughout the world. But if we compare it with the needs, even those of the greatest urgency, the figure appears ridiculously small. It provides a yardstick by which to measure the solidarity of the university world, but it is far from allowing us to feel that we have really solved a problem.

The recognition of this bitter truth must lead us to ask ourselves if we are really fulfilling our responsibility. Each time that we fail to do everything which is within our power, there is, as a result of our failure, less of goodness and beauty in the world. And the deprivation of one is the impoverishment of all. Truly it is in giving that we are ourselves enriched.



## NIGERIA

### The Living Church

'BOLA IGE

Some 130 delegates from the forty odd branches of the SCM in Western Nigeria met in September at St. Andrew's College, Oyo, to try to find out the true meaning of "The Living Church" in the Nigerian setting. In a country like ours, where political and materialistic progress seems to crowd out spiritual growth and where an alarmingly false sense of values is developing, this theme meant much. For not only are true Christians in Nigeria now faced with a syncretistic and accommodating conquest by Islam, but Christianity in Nigeria must be made a religion which is founded on the unique Christ.

The first speaker began by quoting Archbishop Temple: "Men speak as if Christians came first and the Church

afterwards." The Church had its origin, not in the will of man but of Jesus Christ, and so membership is by admission and not by men constituting themselves a church. During our discussions and study we saw vividly the tragedy of Christianity in Nigeria, where our religion is fast becoming a mere man-made society. We have yet to learn that the purpose of the Body of Christ is not only that we may have the fellowship of the Holy Spirit and unity among ourselves, but also that the Body of Christ may be the instrument of His purpose under the power of the Holy Spirit.

We also heard about the progress of church union in Nigeria. Under the auspices of our Church Union Committee, the Moderator of the Church of South India will be in this country in November and December to explain some of the problems which make union difficult. During our discussions we saw the need for our Christian witness in this country to be united if it is to be effective.

The session that evoked the liveliest discussion and deepest study was that on "Is the Church a Secret Society?" Islam and other societies like Freemasonry and the Reformed Ogboni Fraternity

*The Chapel of the new cathedral at Onitsha, Nigeria. The wrought iron work is by students at the Government Training Centre at Enugu and by Awka iron workers, the wood work by Awka wood carvers, and over the high altar the huge cross is backed by a great length of Akwete cloth.*







*Members of an SCM in Schools conference also performed a play, "Jesus the King", in Yoruba, in a busy market place at Shagamu, Nigeria.*

appeal to Nigerians because many find in them sincere brotherly love, charity, devotion and preferment which they cannot find yet, among Christians. We faced the fact that Christianity often attracts educated people because it is considered fashionable. They do not care enough that Christianity is the light of God which illumines the gloomy corners of our hearts, and that in it we find that the blood of Jesus Christ washes us from our sins. Islam and Ogbonism offer Christianity a serious challenge, because they appear to be indigenous and satisfying. What can we Christians answer?

The theme of the conference and the discussions will continue to be studied in the different branches.

The conference received with joy the news of Valdo Galland's visit to West Africa next year and the possibility of holding a West African conference under the sponsorship of the WSCF. The Nigerian SCM is steadily growing. There are now some 4,000 members in about eighty branches. The SCM in Schools, which was started about two years ago, now has about twenty bran-

ches. Great appreciation was expressed for the efforts of the Travelling Secretary, David Head, and the financial support given by the Federation.

Many of the delegates took part in the Holy Communion service held during the conference. Quiet time, Bible study and recreation also had a prominent place in the program. A play on the life of St. Paul was staged by some of the delegates. We all went on an evangelistic campaign to the large market square of Oyo where a play, "The Prodigal Son", was staged and a service was conducted, both in Yoruba.

We enjoyed the cool shades of the "little garden city" of St. Andrew's College; we were dissatisfied with some of the answers and opinions given during the talks and discussions; but we saw quite clearly that all our resources and energy are needed not only to deepen the faith of many nominal Christians in Nigeria, not only that the growth of Christianity may keep pace with our material progress, but also to face the onslaught of Mohammedanism which at first appears "indigenous" but later makes our people mere slaves.

# PRAY ONE FOR ANOTHER

## March 4 - 10

*Uganda* : Please pray for the work of the Makerere College Christian Union and for its General Secretary.

*Gold Coast* : During the time of the visit of Valdo Galland to West Africa, please pray for the SCM Chairman, J. S. Annan, and the Executive Committee ; for the General Secretary, Rev. Canon J. N. Duckworth ; for the branches of the University College at Achimota and Legon ; for the branches at Accra, Aburi, Akropong, Cape Coast, Kumasi, Mampong ; for regional committees.

*Australia* : Commencement of Academic Year with SCM "Freshies" Welcome Activities, March 5-19.

*WSCF* : Visit of Valdo Galland to West Africa.

Please pray for the work done in the Geneva office and for the members of the office staff.

## March 11 - 17

*Czechoslovakia* : Please pray for students and Christian students in Czechoslovakia.

## March 18 - 24

*Finland* : Risto Lehtonen, SCM General Secretary ; Inga-Brita Castrén, Foreign Secretary ; Sointu Rekola, Associate Secretary.

*WSCF* : Visit of Alice Otterness to Scandinavia.

## March 25 - 31

*Korea* :

Student YMCA : Chun Bae Kim, General Secretary ; Soo-min Lee, Ki Hyung Oh, Moon Kyu Kang, Chong Soo Lee, Secretaries.

Student YWCA. : Mrs. Hyun Ja Kim Oh, General Secretary.

Korean Student Christian Federation : Rev. Sung Kook Shin, General Secretary ; Rev. Won Yong Kang, Secretary.

*Sweden* : Evangelization week conducted by the SCM during Easter in the hotels in the mountains, March 29 - April 3.

## April 1 - 7

*Iran* : The Rev. Iraj Amini, Student Pastor ; the Rev. Hassan Dehqani.

*Great Britain* : General Council of the British SCM, April 3-6.

*India* : Conference for University Professors and Teachers on "Christian Vocation in the University Today".

*WSCF* : Please pray for the Officers and Executive Committee of the Federation.



**April 8 - 14**

*Lebanon and Syria* : George Khodr, General Secretary, Orthodox Youth Movement ; Ignatios Hazim, André Geha, Hanna Dimiane, Marie Nassif, Secretaries.  
*Great Britain* : British SCM Education Conference, April 12-18. Theme : "Freedom and Authority". Secretary : Barbara How.

**April 15 - 21**

*Philippine Islands* : Lydia Garrido, Director of Youth Department, Philippine Federation of Christian Churches ; John Salazar, Student Secretary, YMCA ; Esperanza M. del Rosario, National Director, Student Work, YWCA.  
*WSCF* : End of visit of Valdo Galland to West Africa.

**April 22 - 28**

*SCM of Pakistan* : Miss Vilma Nathaniel, General Secretary.  
*India, Pakistan, Ceylon* : First full meeting of the Federal Council of the Student Christian Movements of India, Pakistan and Ceylon to plan the next Triennial Conference to be held in Gunther in December, 1957.  
*WSCF* : Visit of Valdo Galland to South Africa.

**April 29 - May 5**

*New Zealand* : P. R. McKenzie, SCM General Secretary ; J. Patricia Morrison, Schools and Travelling Secretary ; J. J. Lewis, D. D. Thorpe, C. I. L. Dixon, Chaplains.  
Please pray for the preparation of the University Mission to be held in the universities and colleges, July, 1956.  
*Sweden* : German-Swedish conference in Lund.

## FEDERATION NEWS

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# STAFF

# news

*Alice Otterness* : after visiting Germany will attend the European Council and High Schools Consultation in Bièvres, France.

*Valdo Galland* : South American Leadership Training Course, Cochabamba, Bolivia, until January 15 ; then a period of work at home in Uruguay on the follow-up of the course and preparation for a three-months' tour in Africa.

*T. V. Philip* : following a one-month visit to the Philippines in December, work in Bangkok, Thailand, in preparation for Southeast Asian Theological Students' Conference and SCM Leaders' Council, end of February and beginning of March.

*Ed Dirks* : teaching at Yale Divinity School, New Haven, USA, and preparing for departure to Asia in March.

*Parker Rossman* : expected in Geneva the middle of January ; will stay there for a month and visit British SCM in the second half of February.

*Kyaw Than* : after four months in Asia will be in the Geneva office.

*Philippe Maury* : after two months in North and South America, will be in Geneva until the end of February, when with all the staff then in Europe he goes to the Federation Officers' meeting at the Ecumenical Institute, Switzerland.